Aadisesha & The Esoteric Outlook

(The Cosmic Support and the Eternal Remainder)

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Who is Aadisesha?

AADISESHA is the thousand-headed serpent God who is also called ANANTHA ["Ananthaaya Namasthubhyam SahasraSirase Namaha"]. Born to Sage Kashyapa Prajapathi and Kadhru (the daughter of Daksha Prajapathi), He is the seat on which Lord Vishnu rests (Anantha Sayana) in His abode, Sri Vaikunta.

In Sookshma Srushti, SESHA is born out of PURUSHA naamaka BRAHMA and PRADHAANA naamaka SARASWATHI Devi.

AadiSesha is one of the Vishnu Parivaara Devathas placed in the 5th Kaksha, in line with Garuda-SESHA-Rudra as per Taratamya.

Incarnations of Sesha Devaru are, LAKSHMANA, and BALARAMA.

Sesha Devaru and Vibhooti:

अनंताय नमस्तुभ्यं सहस्रशिरसे नमः

नमोस्तु पद्मनाभाय नागानां पतये नमः

anaṃtāya namastubhyaṃ sahasraśirase namaḥ
namostu padmanābhāya nāgānāṃ pataye namaḥ

Anantha is also the sacred name of Sesha Devaru (Aadisesha), the thousand-headed serpent deity. He serves as the divine seat and couch upon which Anantha Padmanabha rests in His supreme abode, Sri Vaikunta.

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Furthermore, Anantha is revealed as a majestic Vibhooti Roopa of Lord Sri Krishna. In the Bhagavad Gita (Vibhuti Yoga), the Lord explicitly declares that among the naga (serpent) sect, He is Anantha.

SHREE PADMANABHA

अनन्तानन्तदेवेश अनन्तफलदायक ।
अनन्तरूपि विश्वात्मन् अनन्ताय नमो नमः ॥

anantānantadeveśa anantaphaladāyaka |
anantarūpi viśvātman anantāya namo namaḥ ||

He is **ANANTHA** the one who is all pervasive, eternal, beyond all boundaries and for whom there is no limit either by space, time or location, the one who has;

- infinite number of forms and

- dwells in the entire Universe.
- who is invincible and omnipresent.
- whose glory is infinite.
- who is highly meritorious among the meritorious.
- No one can describe or define Him precisely.

the one who is free from all imperfections and possessor of auspicious, best and unlimited attributes.

He is Anantha Kalyaana GunaParipoorna SriManNarayana.

Salutations, over and over again, unto Lord Anantha, the infinite Lord of all gods and the indwelling cosmic soul (Viśvātman). O Lord of boundless forms (Ananta-rūpi), who yields endless fruits of merit and blessings (Ananta-phala-dāyaka), we offer our deepest obeisances unto Your boundless, absolute nature.

सन्ततं चिन्तयॆऽनन्तं अन्तकालॆ विशॆषतः

नैवॊदापुः गृणन्तॊऽन्तं यद्गुणानां अजादयः ॥

Esoteric Lens:

• **Bramhanda** is on one of Sesha devaru's heads [hoods] among the thousand heads [hoods] He has, and it is just like a mustard seed for Him. We can imagine how HUGE Sesha Deva is below Patala. This gives us a mind-boggling sense of how massive Sesha Deva is compared to our entire known universe.

• **The Ultimate Container**: While the serpent Sesha holds one Brahmanda on His hood, Sesha Naamaka Paramaatma holds the entire cosmic ocean, the serpent Sesha, all

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liberated souls, and all unmanifested universes inside His belly (Jagadudara) during the universal dissolution. To Paramaatma, this entire multi-layered reality is so compact that He rests serenely as a baby on a single banyan leaf (Vata-patra) floating on the causal waters.

• The Serpent Sesha is the mighty Aadhara (the physical support) holding our galaxy like a mustard seed. The Lord (Sesha Naamaka Paramaatma) is the ultimate Aadhara who supports the serpent, time, space, and all of creation.

The concept of SESHA naamaka Paramaatma is beautifully described by Sri Guru Rayaru (Sri Raghavendra Swamy) in His magnum opus, **PratahSankalpa Gadhya**, as follows:

"ಮಾಯಾಪತಿ ಶ್ರೀವಾಸುದೇವಾತ್ಮಕ ಲಕ್ಷ್ಯಾತ್ಮಕ ಪ್ರಲಯಾಬ್ಧಿಸ್ಥ
ಶ್ರೀವಟಪತ್ರಶಾಯ್ಯಾಶೇಷಜಗದುದರ ಅಶೇಷಮುಕ್ತ ನಾಭಿದೇಶೋರ್ಧ್ವಭಾಗ ಕುಕ್ಷ್ಯಾಖ್ಯದೇಶ
ತ್ರಿವಿಧಾಶೇಷಸಂಸಾರಿ ನಾಭಿದೇಶಾಖಿಲತಮಃಪತಿತ ನಾಭ್ಯಧೋಭಾಗದೇಶ
ಶ್ರೀಭೂಮ್ಯಾಲಿಂಗಿತ ಕಾಲಾದಿಚೇಷ್ಟಕ ಪರಮಾಣ್ವಾದಿ ಅಶೇಷಕಾಲಾವಯವ
ಸೃಷ್ಟ್ಯಾದಿಕರ್ತೃಶೇಷನಾಮಕ ಪರಮಪುರುಷನಾಮಕ..."

"मायापति श्रीवासुदेवात्मक लक्ष्यात्मक प्रलयाब्धिस्थ श्रीवटपत्रशाय्याशेषजगदुदर
अशेषमुक्त नाभिदेशोर्ध्वभाग कुक्ष्याख्यदेश त्रिविधाशेषसंसारि
नाभिदेशाखिलतमःपतित नाभ्यधोभागदेश श्रीभूम्यालिंगित कालादिचेष्टक
परमाण्वादि अशेषकालावयव सृष्ट्यादिकर्तृशेषनामक परमपुरुषनामक..."

"māyāpati śrīvāsudevātmaka lakṣyātmaka pralayābdhistha
śrīvaṭapatraśāyyāśeṣajagadudara aśeṣamukta
nābhideśordhvabhāga kukṣyākhyadeśa trividhāśeṣasaṃsāri

nābhideśākhilatamaḥpatita nābhyadhobhāgadeśa śrībhūmyāliṃgita kālādiceṣṭaka paramāṇvādi aśeṣakālāvayava sṛṣṭyādikartṛśeṣanāmaka paramapuruṣanāmaka…”

Word-by-Word Meaning:

• ಮಾಯಾಪತಿ (Maayaapati): The Lord/Husband of Goddess Maaya (Mahalakshmi).

• ಶ್ರೀವಾಸುದೇವಾತ್ಮಕ (Sree Vaasudevaatmaka): Having the essential nature of Sri Vasudeva (the primeval form of the Lord).

• ಲಕ್ಷ್ಯಾತ್ಮಕ (Lakshyaatmaka): Possessing an infinite form, or the ultimate goal/focus of all consciousness.

• ಪ್ರಲಯಾಬ್ಧಿಸ್ಥ (Pralaya-abdhi-stha): Situated or residing (stha) in the deep ocean (abdhi) of the cosmic dissolution (pralaya).

• ಶ್ರೀವಟಪತ್ರಶಾಯ್ಯಾ (Sree-vata-patra-shaayyaa): Reclining on a divine banyan (vata) leaf (patra) as His bed (shaayyaa).

• ಅಶೇಷಜಗದುದರ (Ashesha-jagad-udara): Holding the entire universe (ashesha jagat) inside His stomach/belly (udara).

• ಅಶೇಷಮುಕ್ತ (Ashesha-mukta): All the infinite liberated souls who have attained salvation.

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• ನಾಭಿದೇಶೋರ್ಧ್ವಭಾಗ (Naabhi-desha-urdhva-bhaaga): The region (bhaaga) located above (urdhva) the navel area (naabhi-desha).

• ಕುಕ್ಷ್ಯಾಖ್ಯದೇಶ (Kukshi-aakhya-desha): The region known (aakhya) as the upper belly/chest cavity (kukshi).

• ತ್ರಿವಿಧಾಶೇಷಸಂಸಾರಿ (Trividha-ashesha-samsaari): All the infinite bound, transmigrating souls (samsaari) categorized into three distinct types (Sattvika, Rajasa, and Tamasa).

• ನಾಭಿದೇಶ (Naabhi-desha): The central region of the navel itself.

• ಅಖಿಲತಮಃಪತಿತ (Akhila-tamah-patita): Those souls who have fallen (patita) into absolute, everlasting darkness or ignorance (akhila tamas).

• ನಾಭ್ಯಧೋಭಾಗದೇಶ (Naabhi-adho-bhaaga-desha): The space or region (desha) below (adho) the navel (naabhi).

• ಶ್ರೀಭೂಮ್ಯಾಲಿಂಗಿತ (Sree-Bhoomya-alingita): Lovingly embraced (alingita) by Goddess Sri (Lakshmi) and Goddess Bhoomi (the Earth goddess).

• ಕಾಲಾದಿಚೇಷ್ಟಕ (Kaala-aadi-cheshtaka): The One who prompts, energizes, and controls the actions (cheshtaka) of Time (kaala) and other cosmic elements.

• ಪರಮಾಣ್ವಾದಿ (Paramaanu-aadi): Beginning from the smallest subatomic particles (paramaanu).

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• ಅಶೇಷಕಾಲಾವಯವ (Ashesha-kaala-avayava): Covering every single infinite division/component (avayava) of time.

• ಸೃಷ್ಟ್ಯಾದಿಕರ್ತೃ (Srishti-aadi-kartru): The ultimate Author/Doer (kartru) of the eight cosmic functions beginning with creation (srishti), maintenance, and destruction.

• ಶೇಷನಾಮಕ (Shesha-naamaka): Bearing the sacred name of "Sesha" (the Remainder who survives all destruction).

• ಪರಮಪುರುಷನಾಮಕ (Parama-purusha-naamaka): Bearing the name of the Supreme Being or the Ultimate Person.

Summary:

This profound passage captures the philosophical view of the Supreme Lord's absolute sovereignty during the period of universal dissolution (Pralaya).

1. The Cosmic Setting: When the entire physical universe is destroyed, the Supreme Lord (Vasudeva/Maayapati) assumes the name Sesha—the one who remains unchanged. He rests serenely on a tiny banyan leaf floating over the boundless causal waters, keeping the whole unmanifested universe safely inside His belly. He is continuously embraced and served by His eternal consorts, Sri and Bhoo Devi.

2. The Abode and Hierarchy of Souls: The text beautifully illustrates how all souls are categorized and safely held within different parts of the Lord's cosmic body during this period, awaiting their next journey:

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• The Muktas (Liberated Souls): Reside in the pure, upper regions above His navel (His chest and upper belly).

• The Samsaris (Bound Souls): The souls still looping through cycles of rebirth (divided into three inherent natures: those destined for liberation, those bound to worldly loops, and those bound for darkness) reside right in the central navel region.

• The Tamas-patita (Damned Souls): The souls completely enveloped in deep, irreversible spiritual darkness are positioned below His navel region.

3. Controller of Time and Creation: Even when the world does not physically exist, the Lord is the sole master of time. From the tiniest fraction of a second (an atom of time or paramaanu) to vast cosmic eras, He commands it all. He alone initiates the creation, preservation, and dissolution cycles of the universe.

Why He is called "Sesha Naamaka Paramaatma":

• The "Remainder: The word Sesha literally means "that which remains." At the end of the universe, when everything else is destroyed and dissolved, the Supreme Lord alone remains unchanged. Therefore, He is praised here as Shesha-naamaka (the One who has the name Sesha).

The Esoteric Outlook

• The Independent Ruler: The text specifies that this "Sesha" is Maayapati (the husband of Goddess Lakshmi) and Srishtyaadikartru (the primordial creator). This confirms it is the Almighty Lord Himself, using the name Sesha to

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highlight His absolute immortality during Pralaya (dissolution).

अशेषशयनं शेषशयनं शेषशायिनम् |

शेषाद्रीशमशेषं च श्रीनिवासं भजेनिऽशम् ||

ಅಶೇಷಶಯನಂ ಶೇಷಶಯನಂ ಶೇಷಶಾಯಿನಮ್ |

ಶೇಷಾದ್ರೀಶಮಶೇಷಂ ಚ ಶ್ರೀನಿವಾಸಂ ಭಜೇನಿಽಶಮ್ ||

అశేషశయనం శేషశయనం శేషశాయినమ్ |
శేషాద్రీశమశేషం ಱ శ్రీనివాసం భజేనిऽశమ్ ||

aśeṣaśayanaṃ śeṣaśayanaṃ śeṣaśāyinam |
śeṣādrīśamaśeṣaṃ ca śrīnivāsaṃ bhajenisśam ||

(Aaditya Purana Antargata Sri Venkatachala Mahatmya)

aSEshaSayanam:

Sayanam means sleeping or resting. Asesha means without remainder or entirely.

vaAsanaad vaAsudevasya vaAsitaM te jagatrayam |
sarvabHuuta nivaAso asi vaAsudeva namostu te ||

aSEshaSayanam means… All-pervading Supreme God VISHNU, the VASUDEVA, the one who rests in all beings/all creatures, and there is no entity where He doesn't exist or rest.

seshasayanam:

SESHA refers to the thousand-headed Serpent God Aadisesha (Anantha) on whom Lord Vishnu reclines

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(Sayanam) — He is SeshaSayana. He is also known by other names: BhujagaSayana, PannagaSayana, NaagaParyankaSayana, and AnanthaSayana.

There is also another interpretation for SESHASAYANA. sEsha means remainder. At the time of the great deluge when everything gets dissolved, the one and only entity that remains (Sesha) or exists is Lord Vishnu, who is Achyuta, reclining on a banyan leaf when He is known as VATAPATRASAYEE / VATAPATRASAYANA. At that time, He is known as Shoonya naamaka Paramaatma.

SEshaSaAyinaAm:

Sesha in this context refers to Lord Aadisesha, the primordial Serpent God (Ananthaaya Namasthubhyam SahasraSirase Namaha), and SaAyee refers to the Couch (Sayana). The Primordial Supreme God Vishnu is SESHASAAYEE, the one who reclines on the serpent bed Aadisesha.

SEshaAdriISaMaSEsham:

Eesha means Lord; sEshaAdri refers to the Seshachala Hills, which is a manifestation of Lord Aadisesha. sEshaAdrEEsha refers to Lord Sreenivaasa, who is the Lord of Aadisesha (who is sEshaAdri), on top of which the Lord is eternally stationed.

SrinivAsam BhajE~nisam:

I always pray to such a Supreme God, Srinivaasa (sEshaSaAyee), who is the Lord and consort of Goddess Lakshmi, who always rests in His Hrudaya.

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The above sloka is from Aaditya Purana Antargata Sri Venkatachala Mahatmya, where DevaSarma extolls Lord Srinivasa with the above sloka.

Notes:

VenkataAdri parvata, also known as SeshaAchala, is named after Lord Aadisesha. Its range is so large that it contains sacred Theerthas, viz.:

- Venkatadri (Tirumala) is on its hood (phanamani);
- Sri Kalahasti is in its Shirobhaaga (head);

• Ahobilam is in its middle (vaksha pradesha); and

• Srisailam is in its Puchha bhaaga (tail).

[Bramhaanda Purana Antargata Sri Venkatachala Mahatmya]

dhyāna rūpa of ananta / ādiśeṣa (as per bhagavatpāda's tantrasārasaṃgraha:)

दधानो हलसौनन्दौ श्वेतवर्णः कृताञ्जलिः

सहस्रमूर्धाऽद्वितीयकर्णभूषः प्रीयायुतः

वनमाली नीलवासा ध्येयो विष्णोस्तु पृष्ठतः

ದಧಾನೋ ಹಲಸೌನನ್ದೌ ಶ್ವೇತವರ್ಣಃ ಕೃತಾಞ್ಜಲಿಃ

ಸಹಸ್ರಮೂರ್ಧಾऽದ್ವಿತೀಯಕರ್ಣಭೂಷಃ ಪ್ರೀಯಾಯುತಃ

ವನಮಾಲೀ ನೀಲವಾಸಾ ಧ್ಯೇಯೋ ವಿಷ್ಣೋಸ್ತು ಪೃಷ್ಠತಃ

dadhāno halasaunandau śvetavarṇaḥ kṛtāñjaliḥ
sahasramūrdhāsdvitīyakarṇabhūṣaḥ prīyāyutaḥ
vanamālī nīlavāsā dhyeyo viṣṇostu pṛṣṭhataḥ

Meaning...

"Holding the Hala and Musala, white in color, with hands folded in reverence; with a thousand heads, single earrings, along with his consort Vāruni devi; wearing a garland of forest flowers and blue garments — thus ādiśeṣa should be meditated upon."

Why one earring only? The Antaryami of Aadisesha is Ananta naamaka Paramatma, who is depicted as eka-kuṇḍalo (as per Bhagavata Purana - 5.25.7), and perhaps the same is displayed in the symbolism of Aadisesha as per Tantrasara.

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Ultimate Spiritual Conclusion

In the supreme spiritual sense, **AADISESHA** reveals its highest meaning:

- **AADI** means Primordial (The Causeless Cause).
- **SESHA** means Remainder (The Indestructible Reality).

At the time of the great deluge (*Pralaya*) when every layer of the cosmos gets dissolved, the one and only entity that remains (Sesha) unchanged is the Primordial Supreme God, Bhagawan Vishnu. Reclining serenely on a single banyan leaf as *Vatapatrasayee*, He is known as *Shoonya-naamaka Paramaatma*—the absolute reality that stands untouched when the material universe is reduced to zero.

Therefore, in the ultimate philosophical truth (*Paramamukhiya Artha*): **BHAGAVANTHA IS AADISESHA.**

Naaham karta harih karta

Sri KrishnaArpanamAstu

Hari Sarvottama – Vaayueevottama

Sri GuruRaajo Vjiayate

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